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schneider was the first to point out the relation of Ibn Kammūna's treatise to Jewish religion. Prof. Kaufmann of Budapest publishes the Hebrew text of Moses Rimos (perhaps Remos) of Majorca, addressed to Benjamin, son of Mordecai, at Rome. The preface is written in German. The Rev. W. D. Macray contributes a letter from Isaac Abendana, 1673, which is a slight addition to the history of the Jews in England. Herr S. J. Halberstam of Bielitz (Austria) contributes letters in Hebrew concerning Azariah de Rossi, and one from him. — Historical matter: Prof. Büchler of Vienna has made new studies concerning the behaviour of Caesar to the Jews. The English of the German title is as follows: "The priestly tithes and the Roman taxes in the edicts of Caesar." He comes to the conclusion that Caesar wished not only to reward the Jews but to win them for the future. The writer of these lines has completed the non-Jewish chronicle by Abraham Zakkuth from a newly-acquired MS. in the Bodleian Library. The preface is written in English. — Folk-lore: Dr. Güdemann contributes a German essay on the superstitious signification of the proper names in pre-mosaic Israel, saying that the names had a real signification amongst the early Jews and later on. M. Israël Lévi publishes the legend of Alexander the Great, according to the Hebrew MS. in the Library of Modena, which is identical with that bought by Dr. Harkavy some years ago in Damascus. M. Lévi thinks that the text comes from Southern Italy, composed in the eleventh century. M. Lévi's preface is written in French. Finally Dr. Harkavy publishes an essay on R. Nissim (of Kairowan) and some legends in the Talmud, of which he discovered a great part of the original Arabic text. The bibliography of the subject is exhaustive.

It will be seen that nearly all branches of Jewish learning are represented in our volume, with the exception of mysticism and Kabbala. It is possible that the learned Jews in Germany took up that difficult part of the literature, and could not get their essays ready in time. Thus one mystery may explain another.

A. N.

PROPER NAMES IN HEBREW.

Die Eigennamen des alten Testaments in ihrer Bedeutung für die Kenntniss des hebräischen Volksglaubens, von M. GRUNWALD. (The proper names of the Old Testament in their significance for the knowledge of the Hebrew popular creed.) Breslau (Koebner), 1895.

AFTER the first attempts by Pott and Ewald to explain the sig-

nificance of the proper names of the Old Testament for ethnology, language, and more especially for religion, these interesting researches were continued by eminent Semitic scholars like Nestle in his book with the title *Die israelitischen Eigennamen nach ihrer religionsgeschichtlichen Bedeutung* (Harlem, 1876). The progress in the epigraphical department reveals, we may say daily, some new facts and new etymologies, more especially for the names of the deity applied to proper names of men, women, and localities. Epigraphical documents have the advantage of authenticity, whilst written documents are often corrupted by scribes, which is often the case in the Old Testament. We mention only the corruption generally admitted by scholars, of *הר המשחה* (2 Kings xxiii. 13), mount of corruption (R. V. *or* destruction), for *הר המשיחה* (mount of anointing) (see Felix Perles, *Analekten zur Textkritik des alten Testaments*, p. 31). Our author has made a harvest in comparing the written materials with those in inscriptions; compare, for instance, his note on *בעל* (pp. 10 and 11). But he had to compress much into the notes, in such a way that his monograph consists mostly of the notes. Compare, for instance, note 4 on p. 4 on *בר* in Phœnician = *עבר*. And what is inconvenient is that there is not a ghost even of an index. But with all inconveniences (perhaps the publisher's fault) Herr Grunwald's monograph is instructive. After the Introduction follow chapters (not even numbered) which treat—(1) of general religious historical matter; (2) the beginning of the Semitic divine service. This chapter is very instructive, but sometimes rather wild. Our author takes the proper name *בלהן* (Gen. xxxvi. 27: not 20) as *בלהן*, and compares it with the Phœnician *בעלחנא*, but why not do the same with the name of *ברר* (Gen. v. 35) as *בן הדר*, and for *בלדר* = *בעל דר*, analogous to *אלדר* (Num. xi. 26, 27; see *Studia Biblica*, I, p. 226), more especially as, according to our author's supposition, we should have *בן בן הדר*? Chapter III treats of demonism among the Hebrews, and here the harvest is not very rich, if we except post-Biblical items. Demons are derived more from the Persians. The next chapter treats of the cult of nature. The composition of *טל* (*אביטל*), of *גשם* (rain), *שמש* (sun), *לבנה* (moon), which is also found in the name *לבנון*, analogous to the name of the town *ירחו* (Jericho). Next our author treats of fetishism among the Hebrews. The composition of proper names with *צור* (rock), and the worship of stones is known, also of mountains in *הר אלהים*, mountain of God, and *גבעת אלהים*. Chapter VI treats of the cult of ancestors. This is evident in the names composed with *אב*, e.g. *אבימלך*, *אליאב*, *בנימן*, also in *נפש*, stone of memory, *רפאים* and *תרפים* (perhaps = *תרפאים*, the image of the dead). The words

frequently composed with **אח**, and **עם** (which is perhaps the abridged name of **עמון**?). The next chapter, which has for subject totemism, is well treated by Mr. Jacobs in his book, *Studies in Biblical Archaeology* (1894). iv. Chapter VIII has for object the representation of the Godhead by fire, by dreams, by clouds, in the compounds of **חזה**, **מלאך**, **פנים**, **פסל**, and **סמל** (Semele?). The next chapter treats of the usages of the cult. This is implied, according to our author, in words like **עמרי** from **עמר**, **חני**, **שבתי**, **חרמה**; these derivations are very weak. The last two chapters, which treat of the patriarchs and of the cults of the separate tribes, are rather weak, and seem too hurriedly done, the author seeming tired of his subject. In general, the monograph is very dry and indigestible even for specialists. Indeed, how could the religion of the Semites be properly treated in seventy-five pages? We hope that our author will take his time for a second edition, and above all be kind enough to give an index for the thousand or more names of various kinds treated in it.

We may mention that Mr. G. Buchanan Gray, M.A., of Mansfield College, Oxford, has in the press a similar work of some 300 pages, entitled *Studies in Hebrew Proper Names*, which we hope will add materially to the knowledge of the subject.

A. N.

ABRAHAM IBN EZRA'S ARITHMETIC.

Sefer ha-mispar. Das Buch der Zahl des R. Abraham ibn Ezra, herausgegeben, ins Deutsche übersetzt u. erläutert von Dr. M. SILBERBERG. (Frankfurt a. M.: S. Kaufmann. 1895.)

MATHEMATICS formed a favourite study of Ibn Ezra; wherever opportunity is given in his writings he introduces Geometry, Arithmetic or Astronomy. In the curriculum of studies which he recommends to his pupil in his *Yesod Mora* or "Foundation of the Fear of the Lord," the mathematical sciences occupy a prominent place. The numbers seem to have frequently engaged his attention, and three pamphlets were written by him on numbers, from three different aspects. *Yesod ha-mispar*, "Foundation of the numerals," is a treatise on the grammatical peculiarities of the numerals; whilst, in the *Sefer ha-ehad*, "The Book on the Unit," the author discusses the theory of the numbers. The *Sefer ha-mispar* was probably intended to be a guide in Elementary Arithmetic. The dedicatory lines which in some